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"LIBERTY, HOL NESS, LOVE."

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RELIGIOUS MISCELLANY.

THANKSGIVING HYMN.

God of nature! God of love!
Smile upon our festive rite,
Thou who bidd'st the seasons prove
Circling sources of delight.

Spring, a rainbow promise bears,
Summer decks the ripening plain,
Autumn sings amid his cares,
Guiding home the loaded wain.

Winter, with his snowy vest,
Revels in their blendid spoil,
Lulls the wearied earth to rest,
Braces man for future toil.

Morning, bright with golden rays,
Evening, dark with ebon pall,
Speak in varied tones Thy praise,
Architect, and Sire of all!

We, for whom yon groves are dress'd,
Yon green vales their treasures pour,
Still by liberal nature blest
With her most luxuriant store.

We, to whom indulgent skies
Plenty, health, and peace impart,
Bid in fragrant offerings rise
Incense from the grateful heart.

THANKFULNESS TO GOD.

There are creatures, who partake with us in the streams of bounty which are ever flowing from the Fountain of all good, on whom no capacity of feeling or expressing thankfulness has been conferred. From them we wonder not if there be no ascriptions rendered to the God who feeds and blesses them. But man is a different being. His frame was fashioned in a nobler mould, his soul has susceptibilities which elevate him to another sphere of action and happiness, and therefore of duty. He *can*, and if he can, he *ought* to devote his powers in praise—to yield his heart in love to God; to be grateful is his prerogative—for all which he receives himself, and for the bounties lavished on the tribes of creatures over whom he reigns; it is his proper province and his noble privilege to offer thanks to the majesty of heaven. He that 'satisfieth the desire of every living thing,' has made but one among the host of his dependents here below, capable of knowing from whence his life and joys proceed. Shall *that one* ask to share the apology of the rest, and in dumb ingratitude partake of mercies which might almost draw forth praise from inanimate nature on his behalf? Shall man be ever less worthy of his Creator's care for the very circumstances which most prove *that* care? To what purpose is it that we possess the divine gift of intelligence—'the feeling heart, the reasoning head,' powers that elevate us in happiness as well as dignity so high, if we are as insensible in our enjoyments to the claims of the God who gives them to us, as the very creatures who, if happy at all, are glad they know not why, or by whose will?

Gratitude belongs as a part to almost every species of love of which our natures are susceptible; and never do we dispense with it as an unnecessary, or unfit emotion. Nay, this very feeling is made a test of the truth of other affections; and we pronounce that a false and sordid sentiment which receives kindnesses from its object without tenderness or a sense of obligation. What parent is there that does not feel with the poet, who tells us 'that sharper than a serpent's tooth is an unthankful child?' What child that would not blush and hide its guilty head, to be detected in an act of cruelty to a faithful parent; who would dare to hope for happiness while conscious that he had left those, who gave him life and with unwearied goodness ministered to his support and comfort in his helpless years, to suffer in sight of abundance which their child will not share with them. On the other hand, how beautiful is that spectacle which, thanks be to God! we not seldom see—of an aged, care-worn parent seeking a refuge from the woes of life in the bosom of the children he brought up, and leaning, without fear of being forsaken, on them; while they feel that nothing is too much to do for him, in return for his former care; and would be unhappy if they had not the power of expressing that gratitude which can never cease to glow within their hearts.

If a friend thinks of a friend, what a multitude of reciprocal favors rush in upon his remembrance—how grateful does he feel for the happiness conferred on himself by one whose bosom he is sure is the seat of an equal gratitude to him? And what man is there of soul so dead, as not to burn with indignation at the discovery that the friendship which led him to bestow kindnesses on one in whom he trusted, has been abused by a return of ungrateful and perfidious deeds? The voice of mankind is hardly more loud in condemning frauds of the deepest die and most abominable consequences, than in its outcry at an act of ingratitude in a case where gratitude and not justice was what we wished. These sentiments, which are so common—so universal I might say, prove to us the sense which all men have of the obligations and fitness of those affections of which a benefactor is the object.

And can we doubt, that an unthankful reception of that profusion of benefits which we all owe to divine munificence, is a crime and a disgrace—equally as much as the ingratitude of a child to its parent—or a friend to his friend? Rather, is it not plain, that the criminality and baseness of an unthankful disposition, is infinitely greater when God is the benefactor, and where every favor is unmerited, as the sum of them is momentous? Nor let it be said that, because we can render nothing in return for what we receive, since our Almighty Benefactor is so raised above all possibility of being made more or less happy by any disposition in us, therefore we are released from the necessity of a grateful spirit while enjoying his bounty. Would it be taken as an apology for being insensible to the claims of an earthly friend, that it was a matter of indifference, so far as his happiness was concerned, in what manner we received and used his gifts? So far from it, that gratitude never seems to us more worthy of applause, than in those cases where the absence of it would do least honor to the benefactor that demands it, and where it is of course most disinterested and pure. All that is generous and excellent in human virtue would be for ever sullied and debased by such sordid calculations. We should despise him who would never express himself gratefully to those who do him service, without first considering how much was expected of him, and how ungrateful he might be without injuring the authors of his happiness.

No—there can be no real excellence of character, where the heart is unmoved when it has been blessed, by emotions of thankfulness to the great Source of blessings. To be able to receive with a cold and sullen, or even a languid and careless mind, the unnumbered favors which load us with obligations to God, is to possess a spirit unsusceptible of anything permanently and purely good; it is to have lost those qualities which shed most dignity on man, and mark the character with the impression of immortal worth. Gratitude is the virtue of heaven—it is that sacred, eternal sentiment, which actuates the spirit of just men made perfect, through every portion of their progress in the great march of the soul. It is that exalted, spiritual passion, which prostrates adoring seraphs at the throne of God, with a devotion increasing in ardor as it is repeated, and which shall never cease to burn. It is that incorruptible, all-transcending virtue, which must exist wherever God is known, and flourish till *He tires* of doing good. And shall we not be ambitious of distinction in a quality so noble—to possess which is to have the spirit of Heaven—to want which is to sink below the brutes? Oh, yes; let us cherish the least spark of gratitude within us with devoted zeal; fan it till it kindles to a flame; and watch and feed that sacred fire, till it shall mingle with the very essence of the soul it warms, and life itself become a sacrifice of praise. 'I will go unto the altar of God—unto God my exceeding joy. I will extol thee, O God, my king; I will bless thy name for ever and ever, I will sing praises unto my God, while I have any being.'

For the Register and Observer.

DOCTRINES OF THE REFORMATIONS. NO. II.

In a former article on this subject, it was maintained that, in propriety and strictness of speech, those are the doctrines of the Reformation which Luther and his coadjutors asserted in opposition to the Catholics from whom they became separated. That, in a secondary sense, those doctrines which have since risen among Protestants but are not recognized by Catholics, are doctrines of the Reformation. And that the sentiments which the Reformers brought with them from the Catholic Communion and which, of course, are common to both parties, are not properly styled, *doctrines of the Reformations*.

Although it be not a matter of very high importance that legitimate language be always employed, it may, however, be of some use to us to have just views of the distinctive points between the two great divisions of Christendom, the Protestants and the Catholics. It will enable us to form something like a just judgment of their relative position, and of the balance of truth, as it now lies, in favor of either, the one or the other, of these powerful beligerents.

Luther commenced the great movement by opposing a corrupt dogma belonging to the general subject of justification. For doing this, to use his own language, 'the whole papacy rose up against me.' He was thus driven to assert the right of private judgment. He would interpret the Scriptures for himself. Cardinal Cajetan and Charles Miltt, plenipotentiaries of his Holiness, urged Luther to submit the points of difference to a Council, and promise to abide their judgment. But the sturdy Saxon declared that he could not bind himself to stand to any judgment that was not derived from the Holy Scriptures. These, of course, he must interpret for himself. Thus he took the ground of moral independence, asserted the right of mental freedom and laid the corner stone for individual responsibility and social progress. And this is the golden principle of the Reformation. And though it has never yet been duly acknowledged and appreciated both in Church and State, yet it has never been lost. Example speaks louder than words. Though the Reformers did not accord to all, what they had assumed for themselves as their own individual right, yet they had given to the world the example of moral independence, of a man's natural right to interpret the Bible and form his own religious views. This example, standing on principles so reasonable, so congenial to the highest sentiments of human nature, would commend itself to the adoption of others. Such a seed, having fallen, though as it were incidentally, into the soil, *would* vegetate; it *would* root and grow into ripeness and strength. It is the power by which Christianity is to be renovated; disabused of all its foreign mixtures and enabled to stand before the world in its own native simplicity and pureness.

The Reformer, sustained by his patrons in civil authority, proceeded to fix and establish his own views on the great subject of justification. Having emancipated himself from the thraldom of clerical infallibility and tradition, he followed out the plan on which he had taken his stand at first. He gave up, in toto, the great Catholic doctrine of penance. This doctrine had been most mischievously abused. It was the parent of the shameful trade of Indulgences, which seemed to subject both heaven and hell to the power of money. But though Luther did not transfer from the Catholic to the Protestant Church, the doctrines of penance and tradition, yet he brought with him the *compensation* and vicarious principle. He did not admit, as the truth required, that a righteous man was such on account of his personal righteousness. He taught and insisted that the believer's righteousness was not personal, but federal and putative. That penitence, conversion and obedience did not constitute the condition of accceptance with God, but *faith*; faith simply, abstractly and alone. He was led to take this utter ground for the purpose of separating himself as far as possible from the premises of *penance* and absolution. But, unfortunately, he receeded as far from Scripture as he did from popery. He virtually got up a divorcement of justification from holiness; a reformation of saving piety from true goodness. The dogma of justification by faith without works, has been the pervading and dominant sentiment of Protestant Theology. It has been an 'evil root;' a principle of corruption; the gigantic antagonist of Christian truth. It is the prolific mother of the different swarms of antinomianism. Whenever the plant runs to seed, it is in some antinomian shape. It is a leaven that secretly sends its influences through the whole body of orthodox protestantism. Puritanism, the goodliest form of orthodoxy, stood on two feet, and one of them was, *grace*, irrespective of personal character and life. Out of the compensation principle has grown up the fictions, of vicarious merit and satisfaction; of imputation; of the active and passive obedience of Christ; of the expiatory sacrifice; and correlatively of original sin, arbitrary election and infallible perseverance. Every ism, in the Protestant communion, bating one or two instances, but not excepting even Quakerism, which seems to be the opposite pole of Catholicity, is impregnated with the doctrine of vicarious compensation. The expiatory sacrifice is now made to be the very distinctive of pure Christianity. But if such be the truth how inexplicable, how passing strange, the fact that this principle is never taught, not even recognized, in any of the discourses, parallels or conversations of the Savior. How could he have omitted it; provided it be, as is assumed, the very vital element of his own religion?

The obvious tendency of the compensation principle is immoral. It exonerates a man from responsibility. The two principles of responsibility and of vicarious compensation, are diametrically opposite. So far as the one acts it counteracts the other. What boots it, though a man say, and even believes, that he is as strongly bound to lead a holy life as though his salvation depended on that contingency, yet while he believes that his acceptance with God depends on another condition, he will not work with fear and trembling, giving all diligence to make his calling and election effective and certain.

It is, perhaps, a difficult matter to determine on which side the compensation principle has been the more deleterious. With the Catholics it has contributed to a mechanical formality and a dead faith; with the protestants, to wild enthusiasm and reckless confidence. In both it has nourished the unlovely spirit of pride and bigotry; it has made nominal saints without making them true Christians. The tendency of it has been to expunge those sacred passages which inculcate the sentiment, that except a man have not the spirit of Jesus he is not a disciple of Christ.

There may be one point rather in favor of the Catholics. It is their general doctrine of saving faith. The Council of Trent, according to Bishop Kenrick, say; 'A man is a subject of justification when, having conceived faith by hearing, and excited and assisted by the Holy Ghost, he freely comes to God, believing all those things to be true which God hath declared and promised, especially that there is redemption for the ungodly in our Lord Jesus Christ.' No protestant, perhaps, ever penned a better definition of the same thing. We have no fault to find with it, except that it keeps out of sight the doctrine of penance, which is so prominent in the Catholic system. It has, probably, been an error among protestants to restrict the character of saving faith to one general article; *belief in the atonement; faith in the efficacy of Christ's death; reliance on his merits*. The Catholic demands; 'why should the belief of one of the truths of revelation partake exclusively of the nature of saving faith?' And this question it is not easy for a Protestant duly to answer. The faith of the elders celebrated by the apostle Paul; the faith which moved and animated them to work righteousness and to overcome the world, had no respect to the death of the Savior. It was faith toward God. They were justified by it because it was in them a principle of righteousness. And can any other kind of faith save a man? If he believe the doctrine of the atonement, can that save him? Remember the apostle James; 'The devils believe and tremble.'

S. F.

MRS SHERWOOD'S PRIMMER, AND OTHER ORTHODOX MANUALS FOR CHILDREN.

This Primmer begins with the A, B, C; advances as a child must advance, and finishes with a simple story of easy words, well divided to introduce him to the mystery of sentences, but in which the right preparation for heaven is communicated in this very edifying manner:—'Those who are washed in the blood of Jesus Christ, will be taken to heaven when they die; but those who are not, will be cast into outer darkness. It would seem like irreverence to set down, in plain terms, what a child's interpretation of this language would be; not to speak of the uselessness of such teaching for any practical purpose. But in truth, this is nothing, compared with the flood of absurd technicalities which is poured forth from the Sunday School Union press, in thousands of volumes measuring two inches by four, and containing from twelve to fourteen pages, detailing in the simplest language the history of a lamb or a violet, and at the same time artfully presenting the doctrines of original sin, total depravity, salvation by grace, the atonement, trinity, &c., and that, too, in good theological terms. In examining these infant manuals, we have been at a loss which most to admire; the skill with which all this august matter is incorporated into such a body, or the inconceivable folly of supposing that the mind of a child can thus be impressed with christian feelings, christian motives, or Christian hopes.

FOR PARENTS WHO TELL LIES TO THEIR CHILDREN.

Under this head is comprised a large class. If there are many parents who never deceive their children by false pretences, we have not had the good fortune to know them. Most of them, probably, do it, without being conscious of committing wrong; but the evil is none the less, at least so far as their children are concerned. We believe that the chief reason why the world is so given to lying, is, that parents in the management of their offspring pay so little regard to the strict truth. The extract which follows may be read with profit by not a few.

'Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if recusant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once and auswer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.

We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet after having pursued such a course of deception for the two or three first years of life, if the parent then finds his child is trying to deceive him, and will tell a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood, which he has himself been fostering and nonrishing from the first. Children soon learn to know when they are deceived, and learn to deceive others. They are not deceived many times in the same way; and the most comfortable method in the end, as well as the most conformable to the precepts of morality and religion, is, never to deviate in the slightest degree from the strict truth in our intercourse with them.

The character is not formed by precept, but by example. It is in vain to tell children a year old that they must not lie, but it is very easy to teach them so by our own example. Indeed, till taught by example, we do not believe that there is in the human mind the smallest disposition to falsehood. But the elements of the moral character are formed by example, long before a precept can be understood. People think that children under two years cannot reason, cannot draw inferences, and cannot know what a lie is. What the nature is of the process in their minds, is more than we can discover; but the result is, that they form habits in agreement with the principles according to which they have been treated. The character of a child for life is too often fixed, its moral education finished, before it is generally supposed to be begun. For our own part when we see into what hands the forming of the minds and morals of the young so often falls, we are more surprised that the world is so good, than that it is no better. People are disposed to look back to our original constitutions for the origin of our vicious propensities, and the moral defects of our characters; but we have only to consider the common treatment of children by their parents, to find cause enough for the evil which is in the world, and which is seen so early in life.

IS PROGRESS IN KNOWLEDGE UNFAVORABLE TO PIETY?

It is sometimes said that as science advances and men become better acquainted with the processes and laws of nature, their piety necessarily loses its strength and they naturally grow less and less devout. But is this so? Ought it to be so? Must the light of the understanding chill the religious affections? Can it be, that the discovery of things admirable will weaken our admiration—that multiplied proofs of infinite benevolent power will abate our reverence for the possessor of it? While we are advancing, step by step, to the full disclosure of the wise and kind purposes of Providence, are we going so many steps farther from the Giver of all these blessings? No—except by our own fault; the natural tendency is the other way.

'By the researches of science, our religious feelings may indeed change, but they change naturally for the better, and tend to become, what they should be, full of gratitude, love, affectionate admiration. This we say is the natural effect; it is our own fault if it be otherwise. Ignorance clothes Deity with terrors. The object of his supreme reverence is to the unlettered savage often an object of affright, for he sees few of his attributes but power; and those mighty acts of sovereignty of which he comprehends not the generous purpose, may sometimes seem to him partial, unmerited, capricious. Not so, in any respect, to the truly enlightened philosopher. In his inquiries into nature, he traces every where the kind contrivances of an affectionate parent, who has scattered all around us innumerable comforts of which we shall never find an end, and his heart must be indeed perverted by bad discipline or clouded by selfishness, if it feel not those grateful emotions, which such things, even in the imperfect intercourse of man with man, are almost sure to waken. Is it not true then as we have stated it? The devotions of the ignorant or the uncivilized are moved by fear, which makes them shrink from the approach of Deity, and sometimes willing, if it were possible, to fly from his presence. Those of the enlightened are in all respects different; not repulsive, nor forced, but most voluntary, and reposing on their eternal object with increasing delight and hope. This, we wish again to repeat it, seems to be the natural tendency of things.'

DR PAYSON.

We would not detract from the merits of this distinguished divine; but why one, whose piety was so gloomy, whose charities were so confined, and who, in many respects, was so unlike the Great Master of us all, should be unqualifiedly commended to the churches, from the pulpit and the press, as a model of Christian temper and character, we are not quite able, we confess, to perceive.

'Prevailingly, the views of religion cherished by Mr Payson, were far from administering to him light and comfort. He walked for the most part in darkness, and his steps, like those of the Jewish fathers, led under the cloud and through the sea. At times, indeed, the feelings of his soul were strained to a perpetual pitch of excitation, but he seems even at such moments to have rejoiced with trembling. Soon the fair vision was eclipsed or gone, and his spirit again shut up in distressing gloom. One while, he would doubt of his salvation; at another, of the truth of his favorite doctrines, and occasionally, of the genuineness of all religion. As respects Calvinism, he confesses, in portions of his Diary and Correspondence, that it is a hard featured system; that it prescuted 'difficulties, strong difficulties, both from reason and Scripture in the way' of its admission; that 'he wondered not that the unregenerate are so bitterly opposed to its doctrines and their professors;' that at times he was 'pulled about' by the force of objections, and whilst he 'felt' that his tenets must be true, he 'seemed to know it impossible they should be so.' He acknowledged, moreover, that he was often obliged to preach and write sermons when 'doubting of everything and scarcely believing that there is a God.' These conflicts he referred to the suggestions of Satan, without seeking a more rational cause for them in the intrinsic absurdities of a faith which continued to cloud his perceptions, but to which, nevertheless, he pertinaciously clung.'

'We have seen that his acute mind saw difficulties in his religious scheme. We grieve that the biases of his education and the prejudices of his riper years, prevented his resolving those difficulties by a fair examination of the claims of the claims of another system, which, once comprehended and embraced, would have shed in his bosom, we doubt not, 'a peace and joy in believing.' Could his faith have escaped from its perplexing trammels, could he have contemplated the gospel in the mighty scope of its liberal and beneficent aims towards the human family, could he have seen the same paternal wisdom and mercy in its provisions as met his gaze when he looked abroad on the nature and of providence, had the golden thread of consistency been perceived and followed up, which combines reason with revelation, disposing their testimony in one harmonious whole, and directing the eye to a common Almighty Parent, alike one in person as in the plan of its dispensations,—his soul would have been cheered, sustained, and elevated, and his ministry would have proved a signal blessing to the church and the world.

As it was, with a capacity strong, but cramped in its operations; with faculties all respectable, yet wanting the appliance of a well regulated balance; with an education injudiciously planned and prosecuted to disadvantage; with a faith entailed and soul-subduing; with affections ardent, though straitened in their objects, and with views of duty mistaken in direction, and united to keen and stirring sensibilities,—Dr Payson spent his strength in a cause which can only prosper on the wreck of much that is precious, ennobling, and satisfying in religion. As a scholar, he was ingenious, not profound; as a preacher, more eloquent than instructive; as a Christian, sincere though uncharitable, and as a pastor, worthy of all praise for self-devotion and assiduty. The inflexible dogmatist, he fell in a hopeless effort,—a victim to his zeal in propping the weakness of a Gothic theology, which is crumbling in presage of a final overthrow.'

'Dr Payson himself had little respect and candor for his opponents, and his scorn of Unitarians was unqulified and undisguised. But in no vindictive spirit have we sought to retaliate on his memory, the wrongs which he inflicted on the Liberal cause and its supporters. The tone of rebuke has been softened by sympathy in contemplating the partial derangement of his mental organization, which was manifestly produced by the fanatical and gloomy tendencies of the doctrines he had imbibed, and which he betrayed on other occasions than that mournful night spent under the roof of his friend Mr Whelpley. We have said nothing of his ambition and love of supremacy, which made him to be regarded, by many of his professional brethren, as a Diotrephes among them. We are willing, in short, to drop a veil over the harsh and repulsive features of his character, remembering that if he was a Christian, still the christian is but a man.

EXPERIMENTAL RELIGION.

What is vital, experimental religion? Jesus Christ speaks many words of wisdom and truth, and not a few that seem to appeal to the very depths of experience—to the most condition of every human heart. 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' Laboring, laden, are all men; heavy laden, not only with cares and anxieties and sorrows, but with the burden of sin, and with the burden too, of a conscious and infinite need. And *rest* for man!—is there such a thing? Rest for the laboring and struggling spirit in his bosom—*may* it come *here?* Oh! dreaming fancy of rest in the bowers of heaven or on the bosom of a cloud—rest may be there; but can it be any where else? Can it be *here?* And the solemn teacher says, 'it is; come unto me, and I will give it to you.' And again, he says, 'he that drinks of this water shall thirst again, but he that drinks of the water that I will give him shall never thirst.' Thirst!—how significant that word! How many a heart—I am speaking of no fine sentiment, now, but of sad, stern reality; nor of any poor or humble man's need, but of the rich and great man's need as much—how many a heart is parched and fevered and panting with thirst after happiness! Is there any fountain that can quench that painful thirst? And there is one that says, 'drink of the water that I will give, and thou shalt thirst no more.' And again he speaks of one who had wandered, hungering, in a land of exile, and who says, 'how many hired servants of my father have enough and to spare, and I perish with hunger. I will arise and go to my father; and will say, father I have sinned.' And he went, and his father saw him a great way off,' and met him, and bedewed with tears, his returning child. Is it all figure—beautiful indeed, but only figure? To multitudes it is no more. Few men or none, are so pure and good as to have experienced the full reality. It is figure; but with infinite depths of meaning. How else but in figure, *could* the Savior speak to a sinful and sensual people? For this cause he *says*, that he spake in parables. And these parables are yet waiting for the light of other ages to clear them up. These figures, the depths of eternity only, will fully open and unfold and disclose. This is no extravagance, at least with me. A fanatic if I seem to any one, yet certainly I was never more in earnest.

Let me then attempt to show you what I mean—darkly to show you what I think, is the meaning of these stupendous teachings. Let me suppose then that I could send any one of you from this house to night, and that the moment he touched yonder threshold, a change should pass over him such as our Savior required—that he should then and there become a perfectly regenerated man; that all the burthens of raging passion, unholy desire, and of low mean aims, should fall from him like a garment, and that he should be clothed anew with angelic purity and joy; that the exhausted fountains of his soul should be filled with the flooding life and light of heaven; and in fine—to specify only one distinct affection—that all hatred, envy, jealousy, and selfishness departing from him, his mind should be filled with one absorbing emotion of disinterested love—love to God, and love to men. What then would follow? Call it a miracle; but admit that the miracle were wrought. What then, would follow? He would step forth into a new world. The heavens and earth would wear a new aspect, and one brighter than the visual ray ever

kindled. An ocean of goodness would be flowing around him; and, infinite love would enkindle in him boundless joy. Man would be dear to his love, and to his very patience. He would have contests with him; but he would sustain them with magnanimity, candor, and gentleness. Temptations and sorrows would assail him; but seeing the love and the loving purpose of God in them all, he would meet them with faith, courage and cheerfulness. Good thoughts would come fast as the moments came, and kind affections frequent as occasions called; and when nothing abroad demanded thought or affection, they would retire to the sanctuary of humility and prayer within.

Is it said that this would be a miracle? Let me remind you, however, that even love in the ordinary sense—that which commonly bears that name—often works a miracle, very like to this. But I grant that this spiritual work, done in a moment, would be a miracle. Yet done in the long experience of life, it is not a miracle, but it is the very thing that fulfils and interprets the teachings of the Gospel. Done effectually, it would be that very satisfying of the soul's hunger, and quenching of its thirst, and relief of its burdens, of which our saviour speaks. For the Gospel offers no mysterious device for finding rest. Rest is to be found only in the moral and spiritual affections which it inculcates.

But how is this thing to be done—this regeneration to be effected? All original power is God's—all the spiritual powers within us, are his; and the special grace that is offered to help our endeavour, is his. Therefore, in an important sense, the work of our conversion is God's work. But the work *as done by us*, is to be done by attention and effort, by meditation, by prayer, by watching and striving, by spiritual care and self culture; and this during the whole of life. It is not to be done in a moment, but in a life. Some hearer may turn away from this, with that language of old upon his lips, "this is a hard saying—who can hear it? "We know an easier way"—he may say. And he may go to some conference, or conventicle or church where he may be told that all the work—all that makes the difference between misery and happiness, between hell and heaven—may be done in a moment. I will not gainsay his experience; suppose that something is done. What is done? I answer, that he has *begun* the work—begun it in unusual circumstances perhaps—in a revival as it is called—in circumstances fitted beyond all others *he* may think, to move him to the undertaking.—Still he has only begun. It is impossible that in one moment, he should have done more. If he thinks he has done all on which heaven and happiness depend, in one moment, he is fatally deceived. If in one moment he has only *begun* the work, then life lies before him for its accomplishment. And what is done there, let me still say, is what may be just as well done here, in this hour of calm meditation. Would that it were done! And I trust that it is done in such hours as these.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 27, 1841.

EXPERIMENTAL RELIGION.

The foregoing paragraphs under this head, from a recent discourse by Dr Dewey, deserve attentive perusal. We hope they will be read in the spirit of serious and earnest self-application. No one should deem any other subject equal to this in point of interest and importance. Of all facts is not this the most lamentable one, that human beings consent to live indifferent to religion—negligent of that which constitutes man's highest distinction? Would the case be as it is, would so many withhold attention from spiritual things, were it not for certain false views that prevail as to the true process of experimental religion? Men early get the idea that, momentous as this matter is, they are by nature averse to it, that any efforts of theirs in respect to it must be in vain, that whether they shall ever have any saving interest in it depends on the arbitrary exercise of a power out of themselves; so, for the time being, they refrain from personal exertion, only resolving, at best, to lend concurring efforts when God shall see fit to begin the work in their souls. Converse on religion they sometimes will, lament perhaps that they are strangers to it, and express the hope that before they die they shall become the subjects of renewing grace; but it is always with the implied belief that man is naturally impotent, and that no one can be truly religious till some new capacity or power has been super-added to his original ones. No one can estimate the amount of evil that such views have produced. Would that they might cease to prevail; would that men's minds and hearts could be opened to the truth. Then they would perceive and feel that they were created to be religious and that in order to become so they have only, under God, to exercise their natural powers faithfully and aright. Then, no more would they talk about getting or obtaining religion, as if it were something of foreign production, to be brought from afar and deposited within the breast, but they would regard it rather as a developement, a growth of what is inherent in the soul, as the quickening, the expanding, the perfecting of the spiritual part of that nature which every human being received from God at his creation, Then the great question respecting experimental religion which every one should propose to himself, would resolve itself into this—have I been faithful to myself and my Creator? have I been true to all the Author of my being made me? have I cultivated the whole of my nature, or only a part of it? Then, of course, there would be new motives for immediate personal exertion. Religion, spirituality, being not an arbitrary bestowment of another, but the individual's own acquisition, depending like all acquisitions upon the use one makes of his faculties and means, who viewing the subject in this light, could excuse in himself indifference, sluggishness, or delay? Who could bear to think that through his own fault alone, the very best part of his nature has been left uncultivated and is barren? Then, also, the preacher would have a great advantage, not enjoyed by the advocates of a false theology. How hopefully and with what effect might he not urge the appeal: Son of man, created as thou wast to be religious, and possessing as thou dost, through the goodness of God, the power to become so, why art thou irreligious? How canst thou thus requite thy Father and be thus unjust to thyself? Where is thy gratitude, where thy ambition, that thou neglectest the noblest part of thy nature,—that which chiefly distinguishes thee from the brute and allies thee to the spirits above? Rouse thyself; exercise thy best powers; unfold the higher as well as the lower principles of thy soul; incur not the reproach of contenting thyself with being only in part what thou wast created to become; elevate thy aim, strive for higher attainments, if thou wouldst not blush for shame and be the scorn of men and of angels; for surely thou canst not but know and feel, that whatever else a human being may be or possess, he is poor and mean and abject, if the religious sentiment has never been awakened within him—if the spiritual principle which God put deep into his soul when he created it, is not alive and active—if this richest, noblest portion of his nature is covered over and smothered by worldliness and sin.

RELIGIOUS AND MORAL WANTS OF THE WEST.

Messrs. Editors,—I am happy to learn that the wants of the West are becoming more and more known; and that there is among us an increasing disposition to supply them. It appears to me that nothing is wanting on this subject but facts—a knowledge of the peculiar situation of our Christian brethren in that part of the country. I am speaking from experience. A few years ago I felt no particular interest in Western missions. And the reason was, that I knew but little of the existence of those deep spiritual wants, which now appear to me to call loudly upon us for aid. I went to church, to the Sabbath school, and the Bible class. And I supposed, if I thought at all upon the subject, that our Western brethren did the same. But I have since learned that not a few of those, who have gone from New England into the Valley of the Mississippi, have no church, no Sabbath school, and no Bible Class;—that many, very many of them seldom hear the gospel dispensed; and never in accordance with their views and feelings. Some of them, it may be said, are in the large towns, and can, therefore, find places of worship. But it must be remembered that they do not enjoy equal rights and privileges with other Christians—that they are not admitted to their communion, nor their children to Baptism—that their views of religion are 'every where spoken against,' and sometimes denounced from the pulpit.

But many of our faith in the West are at a distance from the large towns and villages, where there are no churches—where the sound of the Sabbath bell with all its religious and hallowed associations was never heard, and, consequently, can seldom enjoy the blessings of public worship. They feel deeply the value of those religious institutions which they left behind them. And it is not uncommon, I have been credibly informed, for them to go ten, and twenty miles to attend public worship.

Amidst such privations they look towards the East with a sigh and a prayer. They stretch out their hands towards us. And their language is like that of old, 'Come over to Macedonia and help us'—'send us the good and faithful missionary'—'help us here to build up the cause of Christ, and the blessing of thousands who are ready to perish will be upon you.' Have they not, I ask, claims upon us, which ought not to be disregarded? We contribute freely to the temporal wants of men. And shall we do nothing for their spiritual wants? We readily give to sustain the body, and shall we refuse to give for the higher wants of the soul? As we value God's truth—'the truth as it is in Jesus,' let us, as a denomination, do more to send it abroad. As we regard the highest good of our destitute fellow-Christians,—their moral improvement,—their happiness in time and in eternity, let us aid them in supporting the institutions of religion.

There are destitute societies in New England (upwards of thirty, I have some where seen it stated) which should be aided by the larger and more prosperous societies—by those whom Providence has blessed with the means of thus doing good to their fellow-Christians. But the West has peculiar claims, which ought not, for a moment, to be forgotten.

I hope the condition of our Western brethren will be more known; for I am confident, as I before remarked, that nothing else is wanting to ensure them the help they need.

If, therefore, you will publish in the Register the additional statements which I send you, of the Rev. Mr Eliot of St. Louis, on the 'Wants of the West,' you will bring before the public such information as will not fail to awaken a general sympathy for those whose condition he so accurately described, and whose cause he so powerfully advocated.

Very respectfully,

A SUBSCRIBER.

'We have no design of depreciating the character of the Western people for the sake of exciting the sympathy of the East. Large sums of money have been thus obtained, through means of highly colored pictures of the vice, the irreligion, the licentiousness, the ignorance of the West, and perhaps this is the easiest and most effectual way of getting what is wanted. From doing evil, good sometimes comes. Some churches have been thus built, which would not have been built, if the truth had been told. But for our part, we will not speak falsehood for the sake of promoting the cause of truth. We have learnt to know the Western character well enough to love it, and will bring no slanderous reports against it, whatever object may be in view. Nevertheless we argue that the nature of the case is such that it is right and necessary for the older states to give their assistance, in the promotion of religion and education in the West. It is not because the present population is distinguished for ignorance and vice, but because circumstances are necessarily unfavorable to the early establishment of those institutions, which are indispensable to the formation of a sound public opinion and to the proper moral and religious education of the young; and, moreover, because the rapidity with which the Western States are settling is such, that except immediate exertions are made, it will soon be too late to labor with advantage.

The Valley of the Mississippi is now the grand resort of the young and enterprising of all parts of the world. They are pouring in like a flood, wave after wave; hundreds of thousands yearly, in an ever increasing current, seeking for a home in the new country. Of the three millions now there, only a very small part are natived; nearly all are emigrants from the older states, or from Europe; the majority are young persons, not yet in the prime of life. These multitudes are composed of the most heterogenous materials, having the most diverse tastes and prejudices and opinions concerning every subject, but most of all concerning religion. They are brought together in the same community, having little in common, except their object of pursuit. This is the same with all. All are led by the same motive, all influenced by the same desire—self-advancement, the acquisition of wealth. Now, without going further in our description, we ask, are not these circumstances singularly unfavorable to the present establishment of religious and literary institutions? We grant that the population, which we have described, is the best possible for the rapid developement of the physical resources of a country, as it is proved by the great prosperity of the West. The forests are every where falling, villages every where rising up; the most remote rivers are navigated, the soil and the mines are yielding up their wealth to the industry and enterprise of man. In all these respects, every thing will certainly go on well. But ought it to cause any surprise, if the spiritual interests of man were to remain neglected and comparatively forgotten? where every thing is unsettled and new, would it be wonderful if religion and education were left to accident? Is it to be expected of men who are drawn together from all parts of the world by the prospect of a temporal gain, that they will immediately turn their attention to the erection of churches and schools? We would not have it inferred from such questions, that the Western people are actually indifferent to these subjects. Nothing could be more untrue. They are beginning to feel very deeply the duty laid upon them to provide for the spiritual wants of the rising generation, and when we take into consideration the real difficulties of the case, we are astonished at the progress already made. Ten times as much has been done as could reasonably have been expected. But still we say, that the circumstances are such that they cannot do for themselves all which is needed, and which the welfare of the country demands to be done immediately. Here we rest the foundation of what has been called the claims of the West upon the East. An appeal so strongly based, let no one lightly set aside. Further; the difficulties, now enumerated, are much increased by what we may term the migrating disposition of a new population. The inhabitant of the Western cities and towns do not have that feeling of permanent settlement, which exists in older places, and by which they would be led to look upon their present abode as that of their whole lives. Very many of them expect to return again to the homes of their childhood; a still larger number, having left one home, are always ready to leave another, if inducement should offer; and in point of fact, nothing is more common than for families to move from one town to another, for the sake of commercial or other advantages. Of course there cannot be the same interest felt about the establishment of permanent institutions in such a community, even in proportion to their means and general interest in education and religion, as in our older cities, where he who builds a church is sure that it will be a legacy bequeathed to his children's children. This obstacle is, indeed, daily becoming less, but at present it operates to a degree far greater than would be at first supposed. It is among the greatest barriers to the religious improvement of the West.

Still another difficulty which is felt especially in regard to the building of churches, is this. The majority of the Western people are attached to no particular sect. They either left their homes when too young to have formed such attachments, or they have taken advantage of the entire freedom from restraint, found in their new abodes, to cast away their hereditary creeds, which they felt as shackles on the mind, and have neglected to unite themselves to any other form of doctrine. Of course, no great activity can be expected from these. For although they have a general respect for religion, and wish it well, they are often like men who do not know which of several roads to choose, and stand still, making no progress at all. Many, even of the more educated part of the Western people, are of this description. We should do them great injustice if we called them skeptics, which is the mildest of the terms heaped upon them by many religionists; for although they are settled in no belief, they have little of that dogged, captious, narrow-minded spirit which characterizes skepticism properly so called. The worst word that can be applied to them is *indifference*; and even this is too harsh, if we look at them in their more thoughtful hours. This is enough, however, to prevent us from placing our chief reliance upon them.

But while such men are unwilling to do much for themselves, we must not forget that they are the very persons, who need a good religious influence to be exerted on them. The state of indifference will fast degenerate into a positive disregard for religion, and their children, if left to grow up without religious instruction, will become the victims of unbelief and immorality. Already, in some sections of the West, has this begun to be proved, with painful certainty, and nothing under heaven can prevent its going on, except the strenuous exertions of good men in all parts of our land. Let these exertions be made before the evil has grown too formidable to be resisted. Now is the accepted time. The reverence for religion is not yet lost, and almost all are ready to go and hear what each new sect has to say. If many turn away from religion, it is not so much on account of enmity to Christianity, as aversion to particular creeds. Every new church which is built exerts a good influence on many before untouched, because it removes some objections which they felt against other churches, and satisfies wants which other churches passed over. Especially do we believe, that the preaching of the Gospel as it is understood by Unitarians, embracing a system of religion addressed not only to the heart but to the intellect, which is meant to be received not blindly but thoughtfully, and which is inseparable from charity to all men, would be conducive of the greatest benefit to hundreds, now out of the pale of any church, and who are already almost beyond the reach of religion. This opinion has been expressed by many; and by some persons, with much greater emphasis. After having travelled in the West, and seen how many reject the doctrines we reject, they have returned with the report, that it is only needful to proclaim our faith, in order to have it eagerly embraced by multitudes. We do not say this, nor have we any such hopes. We know that the sleep of indifference is a sound sleep, which often will remain unbroken by any voice, until the trumpet which wakes the dead shall sound. We know also that one may deny every error that ever crept into religion, and yet be not a step nearer the truth. God save us from a negative religion, for it is almost worse than none at all! It would be folly, therefore, in us, to speak as if the whole West were ready to rise up and receive our faith. But after making every allowance, we still think that there is a field of more than ordinary usefulness before us. If any religion ever prospers in the West, it must be one at the same time rational and fervent, for men both reason and feel strongly there; it must at the same time be free from bigotry and full of zeal; and such is our faith, when truly understood. Upon those who have long remained indifferent to religion, we fear, indeed, that we can exert only an indirect influence; but there are very many who would gladly be religious if they knew how to be so without throwing away reason, who will hear our voice, while they are deaf to almost every other. And what is above all worthy of attention—by the establishment in the Western valley of an enlightened, fervent religion, whether it be of our denomination or any other, the crowds of emigrants, who are still rushing in, will find themselves under a strong religious influence from the beginning, and will be saved from that carelessness about their spiritual nature which begins in sleep and ends in death. It is easier to prevent than to cure. By comparatively little exertion now, institutions may be built up, which will be instrumental in giving a tone to public feelings and morals, and, perhaps, of saving our country from the greatest troubles. The character, which is assumed by the West, during the next thirty years, that is, by the generation which has now begun to grow up, will probably be a permanent one. At the present moment, it is capable of being made more noble and elevated than any other in the world, if proper means are taken; all the elements, all the opportunities are there; but if left to go on at hazard, the degradation may be great, like that of the arch-angel ruined. If the time should ever come, when irreligion and licentious freedom prevail over that great region, and hold their blighting rod over the whole nation, O, how will the men of that day mourn, that their fathers did not send out a moiety of their wealth, to aid in building up the churches of Christ, which, as a little leaven in the measure of meal, would have leavened the whole mass! Now, happily, is the time, not for regret or self-reproach, but for activity and Christian sacrifice.

Our remarks have purposely been made very general, but their application is easy. There are now, in the West, many places, for each of which there ought to be a Unitarian Church and Preacher. To such places, let missionaries be sent, and other assistance be given, if needed. In almost every instance, more than half the necessary funds can be found on the spot. As Christians and Americans, it is our duty, so far as we have the power, to supply the deficiency.'

SUNDAY SCHOOL MEETING.

The Sunday School Society's meeting on Sunday evening last at the Temple, was one of much interest, and at which, we were glad to perceive, there was a much better attendance than usual. The prayer was by the Rev. Mr Gannett of this city; after which a report was read by the general Agent, giving an account of the associated labors of the Agency during the past season. It appeared from the report, that their visits had been exrended to four States, embracing 41 towns; 31 in Massachusetts, 3 in New Hampshire, 2 in Rhode Island, and 2 in Maine. The whole number of schools addressed, 49; pupils in these schools, 5756; teachers, 911. The schools visited were reported as good, with a few exceptions. Miles travelled, 1914. An edition of 3000 of one Tract, 'Sunday School Society's Gift, No 1.', had been published, and 1100 distributed. Life memberships had been provided for; and 4 individuals had already become Life members, viz., C. Gill Jr., Superintendent of the Quincy school; S. Adams Jr., of the Saco school; I. Osgood, of the Bulfinch street school; and Rev. F. T. Gray, Pastor of the society. The visits of the agents had been received in the spirit of kindness, hospitality and true Christian feeling; and the good effects of the mission were spoken of as extending alike to children, teachers, parents and the Church.

After the reading of the report, Dr Flagg, the President of the Society, and one of the agents, offered some remarks on the character of the addresses delivered, the interest with which they had been received, and the advantages arising from the mission. The general Agent, Mr L. G. Pray, then made encouraging statements as to the condition and character of the schools visited; the general good supply of teachers, and their improved character compared with that of former years; he spoke of the large Bible Classes which he found in many schools and of their importance as nurseries for good teachers; he described the peculiarities of the excellent school at Bernardston, of which we hope to have a full account for our paper; and concluding with a sketch of a visit made to the schools connected with the Franklin County Ministerial Association, expressing the desire that other associations would make similar arrangements, by which means all the schools in the commonwealth might be visited in a single year. Mr G. F. Thayer, also one of the agents, followed, with suggestions of much practical value. He spoke of the schools visited as having some faults. The delivery of books from the library during the exercises, the want of punctuality on the part of scholars and teachers, and the neglect of due preparation on the part of the teachers, were pointed out as evils which should be corrected. The schools generally which he had visited were commended, and that of Charlestown he considered a model. Mr G. W. Mellen then made some remarks. He was followed by Mr J. Allen of the Divinity School, Cambridge, who commended warmly the objects of the agency; related an interesting anecdote of the effect of one of the addresses; and urged the importance of these Sunday schools as adapted to bring forth a new generation that shall be strongly imbued with the love of God, of Christ, of the Bible, and of all spiritual truth, and thus to counteract the sceptical tendencies of the times. Mr A. R. Pope, also of the Divinity school, succeeded, and spoke of the wants of the Sunday schools; the want of a periodical for teachers and children; the want of more frequent meetings; and the want of greater punctuality on the part of the teachers. Mr Artemas Carter said a few words respecting the superiority, in some cases, of the teachers in the village schools over those in the cities, and the causes of it; after which the meeting was brought to a close by singing together the usual Doxology.

Upon the whole, we trust the meeting will prove, in its results, as useful, as it was at the time spiritual and interesting. The Society is aiming at important objects, and with wisdom and earnestness it cannot fail to accomplish much good.

CORRESPONDENCE.

Warwick, Oct. 1841.

Dear Sir,—This place is thirteen miles from New Salem; and like that, is situated in the 'hill country.' It is a good grazing town, and there is some attention given here to manufacturing. The principal Church, which is Unitarian, is a neat building, erected a few years since, and stands on the brow of a commanding eminence, the main village lying around, or in the immediate valley below. We arrived just in season for the Sunday School celebration. The Rev. Preserved Smith is the Pastor of this Society. The teacher with their pupils were assembled in the Church occupying the body-pews,—the large Bible Class, and parents occupying other portions of the house. The interest manifested on the occasion was apparently very general and deep. The services were singing by the pupils, a prayer by the Rev. Mr Everett of Northfield, and an Address to Children, Teachers, and Bible Class by the Sunday School Society's Agent. At the close, an original hymn written for the occasion by Mr J. Blake the Superintendent, was sung in a most interesting manner by the pupils and teachers, and as it will evince better than any thing else could do, the *spirit* of the occasion, and the manner in which the Agent as such, is every where received, I have obtained a copy, which I subjoin.

HYMN.

Sunday Schools are always pleasant,
All in harmony we meet;
No unkindness from our teachers
While we bow at Jesus' feet.

Every look, and thought and gesture,
Fills our hearts with joy and peace;
Parents, Pastor, Friends around us—
Will these pleasures never cease?

Can the joys we are sharing,
Pure, unsullied and serene,
Ever while we live be greater?
Or forgotten and unseen?

Can this pleasant, friendly meeting,
Interesting to us here,
Kindle in a stranger's bosom
One kind sympathetic tear?

Yes, we know that he must love us
Who so kindly talks to-day;
Nought but love could ever prompt him,
Love which we can never pay.

May the best of Heaven's blessings,
Rich and rare be ever his;
May his life be long and happy,
Crowned with everlasting bliss.

The Rev. Mr S. is deeply engaged in promoting the cause of religious instruction by the means of the Sunday School and the Bible Class, and is much and deservedly beloved by his people. I may mention here, that he is the author of a little work, not much known in the city, I believe, but is used by some of the Sunday Schools in this section of the country. It is 'designed to provide both teacher and scholars with subjects for *study* and *conversation*.' The subjects, ninety two in number, embrace all the leading doctrines and truths of the Bible. Under each subject, reference is made to more or less passages, where it is inculcated in the Scriptures. These, the pupils are to seek out and study, and upon which they are to converse when together in the Sunday School. For instance, the first, '1. *Existence of God.* Isaiah xlvi. 9; Mark xii. 32; Rom. i. 19--22; Heb. iii. 4;' and so of all the others. 'In this way, the principal topics of Christianity will be brought before a class for consideration and discussion, and show them that our religion is much of a practical, as well as of a doctrinal character.' For the older classes, and with a good teacher, it must be a useful work. Mr Greene is the publisher in Boston. In the evening there was a Teacher's meeting at the house of the Pastor, which will long be remembered by your correspondent. It was occupied in receiving and communicating information on the subject of Sunday Schools. Where there is so much spiritual life as was evinced here, the School as well as the Church must needs flourish, and bring forth much good fruit.

Yours, very truly ——.

THE MISSIONARY SPIRIT.

In your last paper but one there were some excellent remarks on the subject of the Missionary spirit; and of what had been done by us, in spreading the truth, as we hold it in Jesus, among our brethren in the West.—This is a favorite and deeply interesting topic with many of you readers at the present time. It is the oasis, the green and delightful spot upon which we can look with the deepest satisfaction, as the eye runs along the page of our religious history. As, in imagination, these new churches rise up before us, dotting along the line from South to West, they speak to us of effort, of good accomplished, of truth extended, the Redeemer's kingdom enlarged, and the hope of the future brightened and strengthened. This is all well. It is just as it should be. But some of our friends are disposed to ask, are you not doing too much for the West, and too little for the churches at home? We reply, no, not too much for the West; but, it may be, too little for those at home. The one should certainly be done, and the other not left undone. Is it not time for us to to take a more extended survey, and ascertain the nature and extent of our duties in relation to the churches at home, as well as abroad? Something, we know, is doing, and has been done, through past years for our weaker churches in New England, both by the Evangelical Missionary Society, and by the American Unitarian Association. But as yet, it is believed, the whole ground is not understood; nor has our whole duty been done in this respect. Statements more full and distinct should be made in regard to those societies which are laboring, and are willing to labor for themselves, but which nevertheless, fall short of a full suply of spiritual food. For instance, to maintain one of the most favorable cases, we have a few churches that are able to supply, by great effort, their pulpit for *three* Sabbaths in a month; but beyond this are unable to go. Consequently they are destitute for one quarter part of the whole time. The church is closed, the Sunday School shut up, no spiritual food received that portion of time by any of the congregation. Now, we ask if here is not a clear case of duty? A principle that we lay down in morals, in regard to *physical* want, as clear and certain is, where the individual is willing to labor and does constantly labor for his own and his family's support and nevertheless falls short, they who are more able, are *bound* to supply the deficiency.—And if this be true with regard to the physical, it would seem to follow, that it should equally, if not more so, in relation to the spiritual. The case adverted to, is clearly brought within the principle, and those who are more able, are bound to supply the spiritual deficiency in such an exigency. But this is a case of the most favorable kind.—There are others which are of a still more pressing character. Take the Society at Charlemont, for instance. Here they contribute most cheerfully, and obtain a supply for about one half of the time, that is, for every other Sabbath. But their numbers are so comparatively small and their means so limited, that this is the utmost extent that they are able to provide for their spiritual wants. But this is not the whole of the difficulty. In order to obtain even this partial supply, they must find a Pastor who will divide his time between them and some neighboring town. This at times, and to some extent has been effected. Rev. Mr. Nightengale recently has labored there with singular and praiseworthy fidelity and success, dividing his time between Charlemont and Heath, or the former town and Sherburne Falls. But a natural and insurmountable difficulty intervenes. These towns are so wide apart, and the roads so impassable in the winter season, that it is almost impossible to pass from one town to the other; and they are now as they have been in past times, cut off entirely from a supply. The case stands thus: for an additional sum of two hundred dollars per annum, their spiritual wants could be fully met for the entire year, but failing of which, they are in danger of being wholly deprived of their religious privileges. Is there not here again, a manifest and urgent duty to help our suffering brethren?

A number of similar cases could be mentioned, in which, as in these, the deficiency arises from no want of interest or liberality on the part of the people, but simply from a want of numbers and means. Let us think of the matter. Let it be prayerfully examined, and the missionary spirit must be awakened amongst us as it never yet has been. We shall, as it seems to me, be willing to do more than we have ever yet done, to spread the gospel and provide for the constant hearing of the preached word.

A DISCIPLE.

For the Register and Observer.

HOW SHOULD THE APOSTOLICAL EPISTLES BE INTERPRETED?

We answer in one word; we must interpret by the Gospels. The principle on which this rule stands, is universally recognized. We always interpret a picture by the object pained, if we are acquainted with it. We always interpret a description by the thing described, when we know what that thing is. We always understand the narrative of a transaction in which we were personally engaged, by our knowledge of that transaction. There may be in it passages which others are liable to misunderstand, but this liability does not extend to us.

Our Lord Jesus Christ was sent to be the light of the world. For this end was he born that he should bear witness unto the truth; that he should teach men a doctrine by which they might be saved. His words are spirit; they are life. Those who received them and kept them were, thereby, made clean; were sanctified. The Son of man sowed the good seed. It is the seed of life; whosoever is born of it liveth and abideth forever. After the removal of the Great Teacher, his Apostles continued the work, commenced by their Master. They preached the same doctrine that he taught. They were restricted to this. They were to *proclaim* all things whatsoever he had said unto them. It was not their mission to make any addition, or new development. The Lord Jesus is the author and finisher of the Christian's faith. This he cannot be, if the completion of the doctrine was the work of his Apostles. From these premises the conclusion is obvious and legitimate, that the Epistles are to be interpreted by the Gospels. If any language in the former seems to conflict with the plain import of the latter it is to be explained by these; for these are the standard. If any account of faith is given by an apostle which was not given by the Savior it must be understood by comparing it with the instructions of Jesus. If any description of righteousness, or method of justification, appear in some of the Epistles discordant with the declarations made in the Gospels, we must conclude that the discordance is only apparent, not real. The apostles knew what the doctrine of their Master was, and they could not wish to vary from it, nor had they authority so to do. The Lord Jesus taught plainly and forcibly, the character of saving righteousness. It was a spiritual righteousness and a personal one; consisting in obedience to the law of truth; in loving God supremely and one's neighbor as one's self; in doing good, having a pure heart, forgiving enemies and seeking after the bread of life. Nowif some of the apostles seem to give a different account of that righteousness which finds acceptance with God there must be a misapprehension or mistake. And was the mistake with the writer, or is it the misapprehension of the reader? Certainly with the latter. The apostle Paul never intended to assert that a believer could be saved without holy obedience; nor that such obedience is not a ground of justification, for he declares, in so many words, that the doers of the law shall be justified.

Again, if one of the apostles describes the Lord Jesus as being a priest, his death as a sacrifice, his blood as having been sprinkled, and Christianity as having an altar, a sanctuary, and a Holy of Holies, all this language must be interpreted according to the facts contained in the Gospels. Christ could not be a priest in any other sense than that in which the evangelical history represents him. We have in the Gospels all the facts from which this apostle draws his representation. We must, therefore, interpret the representation by the known facts. It will thus become apparent that Christ, our Lord, was not a priest literally, or in the common acceptation of the term; nor was his life and body offered in sacrifice except in a figurative and moral sense. The apostle, in accommodation to usages and predilections of his nation, employs Jewish words and expressions in a spritual sense. He died, not on the altar or in the sanctuary, but on the cross and in the field of Golgotha. His life was taken not by the ministers of the sanctuary, but by the executioners of justice, falsely so called. His blood did not sprinkle the furniture of the temple or any worshipper, but stained the accursed tree to which he was nailed. And there is no difficulty in understanding Jewish words, expressive of sacred things, in a figurative and moral sense. It is not hard to know the meaning of the terms, Christian altar, Christian sacrifices, reconciliation, Christian passover, the cross and the bread of life; nor need it be any more difficult to understand other terms, blood of sprinkling, propitiation, ransom, Lamb of God and redemption by the death of his Son. All these are to be interpreted by the known facts of the evangelical history. The apostles could not have been inspired to complete a doctrine which the Great Teacher left in an imperfect state. They were not conscious of such a thing and make no pretentions to it. S. F.

PRESBYTERIAN MEASUREMENT OF PRELACY.

The Philadelphia Presbyterian expressed, last week, its dislike of Episcopal pretension in the odd way following:

'If the Diocesans of New York and Philadelphia, and the intervening one [the Lord Bishop] of New Jersey, should all declare their adhesion to Presbyterianism, remarkable as their conversion would be, Presbyterianism, we being judges, would not be elevated in excellence or dignity one hundredth part of an inch, by the addition.'

OUR ENGLISH BRETHREN.

Periodicals from England contain accounts of many meetings lately held in different parts of that country, which afford gratifying proof, that our brethren there cherish an earnest spirit, and are in a commendable degree active in the cause of Christian freedom, truth and holiness. We take from one of the Reports the brief extracts which follow:

'Rev. F. Blakely, of Monyrea, Ireland, congratulated the people of England on the progress of Unitarianism; he recollected the time when the term was scarcely ever used in Ireland; it was first used about twenty-seven years ago. Since that time they had lost their Armstrongs and their Bruces; but they had others coming forward—Their Montgomerys and their Porters. He had much to hope from the prospect of Unitarianism in Ireland. It was that which was helping to make his country happy. No one could truly be a Unitarian, and anxious after religious truth, without becoming happy. He (Mr. Blakely) had been brought up a strict Calvinist, but he never knew what real peace was until he became a Unitarian. In Ireland, there were 40,000 avowed Unitarians. Chapels were erected from the Cove of Cork to the Giant's Causeway; and if the people of Ireland had the means to erect places of worship for them, 40,000 more might be numbered there in a short time.'

'The Rev. G. H. Wells, of Groton, in prefacing the next sentiment, entered into a highly spirited eulogium on the merits of the Unitarian doctrine, and pictured it as all that man could wish for as a system of religious worship on this earth, being both rational and philosophical, divested of creeds and dogmas, and solely relying on the holy Scriptures for its foundation. He concluded by giving—'Unitarian Christianity—may its chief aim become more and more like that of the great Head of the Church, in attempting to seek and to save the lost.'

'The Rev. Francis Bishop, of Warrington, in bringing forward the next sentiment, observed, that this was the third meeting of this description he had attended within the previous ten days, and at none of which was he more highly gratified than at the present. The sentiment spoke of zeal and charity. Now if we looked at the self-styled orthodox, we found them with abundance of zeal, but no charity. Now the Unitarians had plenty of charity, but lacked zeal. It had been his fate to meet with some of the evil spirits from Ireland. At a recent meeting held at Warrington by a party from the Protestant Association, in which a violent attack was made on the Roman Catholics, he felt it his duty to step forward in their defence; and such was the zeal of one young lady on that occasion, that she actually slapped his face! He here entered into a detail of various attacks made upon him in consequence of this procedure, all strongly evincing more zeal and intolerant bigotry than either attention to the precepts of Christianity or Christian charity. He called upon those present to retain all their charity, but to combine with it a little of the zeal of Dissenters and Churchmen; then their charity would become much more effective and efficient. The Rev. gentleman concluded by proposing—'Zeal tempered by Charity—may it increase among us and be full of good fruits.'

'The Chairman drew attention to the great want that existed in our social and literary institutions of classes for instruction in Morals, and called upon Mr. J. Wilson for the next sentiment.'

'Mr. John Wilson, author of the "Scriptural Proofs of Unitarianism," arose and said:—Let and man look into the interior and lower states of society—into the hovels and cellars of the poor—into the haunts of the dissipated—into the workhouses, the penitentiaries and prisons of the worthless and unfortunate members of the community, and let him say whether a tithe of the mass of human misery which he has seen can be removed or obliterated by the most accurate or eloquent lectures of the most gifted minds on the arts and sciences—on the beauty of a flower or the utility of a steam engine. No; something more is wanted than an acquaintance with botany, or with the principles of mechanical and chemical philosophy. An appeal to the intellect of the labouring classes of society may, and no doubt does, produce an indirect and moral influence on their hearts, but is not sufficient to render their homes happy and their families virtuous. Knowledge, indeed, is power; but it is a power which may be wielded for the basest of the best of purposes,—for the subduing of the passions, or for directing them into the channels of a pernicious tendency. Genius is God's gift, and talent man's acquirement; and beautiful as is the one, and useful as is the other, both may be and are employed to the pondering of vicious affections, and to the pursuit of selfish purposes. Bacon became a bribe, and Byron a misanthrope. Moral culture, then, the culture of the affections and the control of the passions, are indispensably requisite in the education of all classes, particularly in that of the mass of society. This cultivation of the heart is not one of the *primary* objects of Mechanic's Institutes and Lyceums.—They may teach men to be more skilful artizans, more intelligent companions, and more rational friends; but they do dot impart a knowledge of the duties required of persons as fathers and mothers, brothers and sisters, as children, as citizens and subject, as denizens of the world. In one word, they address men as rational and intellectual beings, not as moral and and accountable agents, and therein fail in accomplishing the moral regeneration of society. I do not mean to assert that, without the assistance of other agencies, they could effect all that is desirable in this glorious work. The pulpit and the press must be invoked for their aid. I am aware that men of sanguine disposition, who enter with enthusiasm into any one plan for the advancement of civilization and human happiness, are apt to conceive that it alone is adapted for effecting every possible good; and when baffled in their noble efforts,—as baffled they must occasionally be,—begin to despair of mankind, and listlessly to sit down in the most gloomy anticipations of the future. But let no one despair of his race, or of any portion of it. The capabilities of human nature have not yet perhaps been fully understood, nor have all the means been tried of developing its powers and energies. Where institutions, then, have been found defective, let their imperfection be amended, or other societies called into existence.'

RECENT PUBLICATION.

The Scriptural doctrine of original Sin, explained and enforced in two Discourses. By H A Boardman; Pastor of the Tenth Presbyterian Church, Philadelphia.

Here we have a volume of 121 pages, which we commend to such as desire to be reminded of the dark ages. The topic of the first discourse is native depravity; and the doctrine '*explained* and *enforced*' is, that the descendants of Adam are born with '*sinful dispositions*,' and that they merit, for possessing these *inherited* dispositions and before having arrived at the knowledge of good and evil, the everlasting wrath and curse of their Creator. In the second discourse he devotes himself to the subject of 'imputation;' and the doctrine here '*explained* and *enforced*, is, as stated by him in capitals, that 'THE POSTERITY OF ADAM ARE CONDEMNED ON ACCOUNT OF HIS SIN.'!

SUNDRIES.

There are about 900 Lawyers in the city of New York.——It is said that 18 churches may be seen from the summit of Mount Holyoke in this State.——The annual clip of wool in the United States is estimated at 90,000,000 pounds, worth nearly $10,000,000.——There died in New Orleans, during 12 weeks after the sickness of the past season commenced, more than 2600 persons.——In recent English papers, which estimate the table expenses of the British Sovereign at $300,000, it is stated that in one manufacturing district there are 40,000 of that Queen's subjects, without work, and in a state every hour verging near starvation.——The President of Cincinnati College has seceded from the New School and joined the Old School party in the Presbyterian Church.——There are 5,000,000 of sheep in the State of New York.——It appears from the late census, that there are in the United States 519,673 white persons, over 21 years of age, who cannot neither read nor write.——Virginia is moving in favor of universal education; surely it is time; God speed her.——'The best course,' says Wilberforce, when any one is in low spirits and distressed by anxieties, is to set them in action in doing good to others.——A new edition of Jonathan Farr's Counsels and Consolations is advertised as just published in England.——The quantity of ice consumed annually in the Coffee houses and Confectioners of Paris, is 16,000,000 lbs., the estimated value of which is $111,000. In Leeds, (Eng.) there were unemployed, last month, 16,000 persons, and all they had to live upon was only 11 1-4 pence a week. The American and Foreign Anti-Slavery Reporter, published in New York, and edited by J. G. Whittier, Lewis Tappan and others, has been suspended for want of support.——All are not probably aware, that the Popish custom, respecting the use of the cross, instead of having been suggested by the crucifixion of Christ, was borrowed, among many other customs, from the Heathen.——The N. H. Sentinel says: 'Our weekly Temperance meetings continue to draw full *Meeting Houses*—the ladies always composing a full half of the audience.'——The number of the American Clergy is estimated at 15,000, or about 1 to every 1,000 of the white inhabitants.——The population of Massachusetts is nearly 100 persons to a square mile.——It is said that more than 16,000 copies of 'Stephens' Incidents of Travel in Central America' have been sold.——In Maine, 25,000 saw mills are kept constantly at work to supply the demand for white pine timber.——There are in the United States, 2,800,000 slaves, bought and sold like cattle in the market; shameful! to say the least of it.——Venus, the beautiful Queen of the celestial Galaxy, is the Morning Star; are not they whose windows face the east without excuse for late rising?——A public breakfast was recently given in Glasgow to James Montgomery, the Poet, who said in his address on the occasion, that, during 30 years of his life as an editor of a newspaper, he had written nothing against the peace and quiet of the country and town in which he resided.

INTELLIGENCE.

Printers' and Publishers' outstanding Accounts.—A thousand such accounts at ten dollars each, amount to ten thousand dollars—a handsome sum these times, were it all collected. The same number at five dollars, each amount to five thousand dollars. Should not then every subscriber to a paper—in order to do as he would be done by, and thus fulfil the golden rule—cancel at once his printer's account, be it more or less—that he may not be one of the thousand, or the five hundred, or even the fifty who may think that because his debt is small it is of little consequence to his printer. This is no dun—but the statement of a question in equity, for the solution of none else but those whom it may concern.—*The Fraternity.*

There are few papers in the country, we think, which have a smaller proportion than ours, of subscribers like those referred to in the above extract. Nevertheless we have on our list, a considerable number, who, though they intend to pay, and will pay, eventually, yet from one cause or another, principally, no doubt not from inadvertence, do defer payment much to our inconvenience. Distant and scattered subscribers, though they may be sometimes visited by agents, must not expect it as a general rule. Such subscribers, as well as all whose bills for one or more years are unsettled, are earnestly requested to forward their payments at once by mail, if no other convenient method offers.

The closing part of the year is a period when such remittances are more pressingly needed, as most debts within our immediate reach are previously collected, it is on the more distant and scattered ones that we have to rely for the ability to meet our engagements to those who live by their weekly earnings, and whose services are essential to the regular publication of the paper.

We trust that these hints, respectfully submitted, will *not be disregarded*. They certainly would not be, but would ensure prompt remittances, if those concerned could know how much loss of time, anxiety, and we may almost say distress in managing the pecuniary concerns of the paper, such remittances would instantly relieve.

Temperance Celebration in Plymouth.—This day the 25th inst (Thanksgiving day) was appointed by the friends of temperance in Plymouth, for a public celebration, by a procession, address, &c. The most happy results have followed the efforts of the Washington Total Abstinence Societies.

Population of the United States.—An examination of successive returns of the U. S., in six different periods, made by the editor of the Charleston Gazette, gives the fact that the population of the country increases exactly 34 per cent. every ten years. This law, says the editor, is so uniform and permanent, that if applied to the population of 1790, and brought down to the present time its produces nearly the very result shown by the census of 1840. And thus we may tell the population of 1850. It will then approximate twenty-three millions. This ratio of increase does not apply of course, alike to all parts of the Union. For while New England increases at the rate of only 15 per cent. in ten years the North-western states increase at the rate of 100 per cent. in the same period.

Fire in Charlestown.—A fire broke out in the morocco factory, in Franklin place in Charlestown, on Saturday morning. The building was destroyed, and also four dwelling houses, fronting on Bartlett st., occupied by numerous Irish families.

Eastern Railroad.—We learn from the Portland Advertiser, that the section of the Eastern Railroad between Portland and Saco is now nearly completed; and that there is some expectation that it will be open for travel by the latter part of December. This section is much in advance of the line, near Portsmouth.

This part of the route has presented great facilities for construction. The marshes have been found, on the whole, sufficiently solid to bear the track without piling or grilling. The greatest acclivity between Portland and Saco is only 35 feet to the mile, and with the exception of a detour at the mouth of the canal, no curve has been found less a circle radius than 1900 feet. In fact about half the track is a right line.

The amount of iron which has already been received in seven ships and barques, is about 3600; sufficient to lay the road for 36 miles.—*Salem Gazette.*

Important discovery.—We have been furnished by an esteemed correspondent with the following account of a recent discovery, highly valuable to those engaged in mining pursuits: there is in Pemberton colliery a pair of wire flat ropes, the invention of Mr. Smith of London. It exceeds all anticipation in the practices of winding and raising of coals. The wires, which are in a lineal direction (extending from one end of the rope to the other without ever piecing,) are placed alongside each other, 25 of which form a strand, and 8 strands compose the rope which is estimated to carry 6 tons. The strands are woven together with a hempen webbing. It is elastic, and wraps on the block like a strap; and promises to be one of the finest inventions for working deep mines ever yet discovered.—*Liverpool Standard.*

Average Price of Wheat in the five years from 1834 to 1839, at New York and England.—New York, 49s. 10d.; England, 51s. So that, during five consecutive years, wheat was only 1s. 2d. per quarter higher in England than New York. The above is extracted from a report just delivered to the House of Commons. The following is the price of labor in cheap corn-growing countries.—Per day, Odessa, 4½; Poland and Russia 5d.; Spain and Portugal, 7½; Denmark and Germany 8d.—*Staffordshire Gazette.*

Population of England.—The returns of the census lately completed will show an increase of upwards of 30 per cent. on the population of 1831 in the great manufacturing districts, and a decrease of about 2 1-2 per cent. in the agricultural districts. The rate of increase on the whole nation is about 12 per cent.

Temperance Soldiers.—The lords commissioners of the admiralty have directed that in the case of any soldiers who may be temperance men, being embarked on board her Majesty's ships, or troop ships, or in transport or freight ships, such recruit, noncommissioned officers and privates shall be allowed double rations of sugar, cocoa, and tea, for each of spirits stopped.

MARRIAGES.

In this city, on Tuesday evening, by Rev. Mr Stow, Mr William R. Horton to Miss Mary B., daughter of Lark in Snow, Esq.

By Rev. Mr Streeter, Mr John Champney to Miss Sarah E Welles; Mr John Hyde to Miss Hannah S. Erskine.

In Watertown, by Rev. Dr Francis, Mr James L. Smith to Mrs B. C. Robinson, daughter of Mr Edward Cowley of W.

DEATHS.

In this city, on Friday last, Mrs Sarah, wife of Mr Chas. A. Yendall, 29.

On Thursday last, Mr Isaac Adams, 63.

Ellen Shillaber, only son of Mr Edward W. Saunders, 2 years.

In Charlestown, on Tuesday, Mrs Maria, wife of Mr Charles Blaskell, 22.

In Dedham, on Tuesday, Mr Elisha Turner.

In Salem, 19th inst, Mrs Rebecca Oliver, widow of the late Wm. Oliver, a revolutionary pensioner, 76; Mr Stephen Wood, a revolutionary pensioner, 94.

In Hubbardston, Nov. 17th, Sarah Miller Morse, daughter of Stillman and Sarah Morse, 13.

In West Barnstable, 20th inst, Mr Churchill Blossom, 91.

In West Hartford, N. Y, Mrs Sarah Gardner, widow of the late Capt. Robert Gardner, of this city, 76.

ENGLISH ANNUALS FOR 1842.—SAXON & PEIRCE, 133 1-2 Washington Street have now ready for delivery the whole assortment of the English Annuals for the ensuing year, viz:

The Book of the Boudoir. A series of highly finished Portraits of distinguished Ladies, with Poetical Illustrations, by Hon. Mrs. Norton, late Lady Flora Hastings, Emma Roberts, &c., &c. Sumptuously bound in turkey morocco extra, assorted colors.

Health's Historical Annual. A truly interesting volume, illustrative of the reign of Charles I., embellished with fifteen splendid plates, from paintings by George Cattermole, elegantly bound, being the same price of Heath's Keepsake.

The Drawing-Room Scrap Book; containing thirty-six varied and beautiful plates, with poetical Illustrations by Mary Howitt, a splendid volume richly bound in silk.

The Forget Me-Not; A Christmas, New-Year and Birthday Present for 1842, illustrated with eleven exquisite engravings, edited by Frederick Shoberl, enriched with contributions from the pens of James Montgomery, Allan Cunningham, Cubler Campbell, Laman Blanchard, Mrs. Sigourney, Mrs. Gore, Mrs. H. F. Gould, Mrs. Walker, &c. &c., elegantly bound in morocco, richly gilt; also a few copies in white turkey morocco extra.

This volume far surpasses any of the previous years for the beauty of its illustrations.

The Cabinet of Modern Art. Edited by Alaric A. Watts, illustrated with twenty-four splendid line engravings; containing contributions from the pens of Wm. Howitt, T. K. Hervey, Sir Harris Nicholas, J. A. St. John, the late L. E. Landon, Mary Howitt, E. L. Montague, &c. &c., a splendid volume elegantly bound in Turkey morocco extra gilt.

The Gems of Art. A Token of Remembrance, illustrated with twenty three elegantly engraved plates, with contributions from the pens of Barry Cornwall, Alaric A. Watts, Wm. Collins, Rev. H. M. Milman, Wm. Howitt, Caroline Bowles, (Mrs. Southey,) Mary Howitt, &c. &c.; a beautiful volume, elegantly bound in Turkey morocco extra.

The Keepsake. Edited by the Countess of Blessington, illustrated with twelve beautiful plates, bound in crimson silk.

The Book of Beauty. Edited by the Countess of Blessington, illustrated with twelve beautiful plates, bound in silk.

The Juvenile Scrap Book. Edited by Mrs. Ellis illustrated with seventeen beautiful plates, handsomely bound.

The Picturesque Annual, Illustrative of Paris, in 1841, by Mrs. Gore, beautifully illustrated with twenty-nine plates, altogether different from previous years, richly bound.

Friendships Offering and Winter Wreath, with ten beautiful plates. Embossed morocco.

SAXON & PEIRCE, have all the American Annuals, and for sale here. nov 27

THE CONNEXION BETWEEN TASTE AND MORALS.—Two Lectures by Mark Hopkins, D. D., President of Williams's College. 2nd edition.

Cherazie; by the Author of Decapolis, or, an appeal to the child of many prayers, on questions concerning the great salvation, by David Everard Ford, 18mo, cloth.

Recently published by the same Author, Decapolis: or the individual obligation of Christians to save souls from death. An Essay by Rev. David Everard Ford, from the 6th London Edition—18mo cloth. This day published by TAPPAN & DENNET. nov 27

NEW TRACT FOR 171 FOR OCTOBER.—Short Prayers for the Morning and Evening of every day in the week, with occasional Prayers and Thanksgivings, being Tract 171 of the A. U. A. Just received by the Agents, JAMES MUNROE & CO., 134 Washington street. nov 27

NEW JUVENILE WORDS.—The Subscribers have for sale a new and complete assortment of Juveniles suited to the approaching Holidays. Among those which they have lately published, and added to their collection are the following; The Youth's Keepsake; The Annalette; The Child's Token; The Juvenile Naturalist; Spring and Summer; The Young Observers; Cousin Lucy's Stories; do do Conversations; Mrs Mant's Book of the Seasons; The Old Oak Tree; Passing Thoughts; The Rose; The Magnolia; The Violet; Paul and Virginia; Autumn and Winter; Poplar Grove; Early Friendship, &. &c. &c. Also; in Press, The Young People's Library. A series of Books for Children and Youth. No. 1. The Christmas Eve, will be ready in a few days.

WILLIAM CROSBY & CO.
nov 27 118 Washington st.

FURNESS'S FAMILY PRAYERS.—For sale by SIMPKINS, 21 Tremont Row.

GOETHE'S EGMONT.—This day published by JAMES MUNROE & CO. Egmont, a Tragedy in five Acts, translated from the German of Goethe 12 mo. 134 Washington street nov 27

NEW GRAMMAR OF THE ENGLISH LANGUAGE.—Ready really—The Common School Grammar a concise and Comprehensive Manual of English Grammar, containing in addition to the first principles and rules briefly stated and explained, a systematic order of parsing, a number of examples for dividing Exercises, and a few in false Syntax, particularly adapted for the use of Common Schools and Academies, by John Goldsbury, A. M. Teacher of the High School in Cambridge. Published by JAMES MUNROE & CO., 134 Washington street. nov 27

ENCYCOPEDIA AMERICANNA.—A popular Dictionary of Arts, Sciences, literature, history politics, and biography brought down to the present time; including a copious collection of original articles in American Biography. In 13 vols neat and strong binding, Waverly Novels, in 27 vols, neat bindings. Received and for sale at SIMPKINS Book and Stationary Rooms, 21 Tremont Row.

AMERICAN ALMANAC and Repository of Useful Knowledge, &c. for 1842. Just published, for sale by TAPPAN & DENNET, 114, Washington street. nov 27

THE CHRISTIAN LAYMAN.—This Work having been highly commended by Theological Reviewers and others, and it being thought that much good may be effected by a general and extensive circulation of it, especially in the new settlements of our country, and where there is not constant and regular preaching of the Gospel, the author proposes to publish a second edition, corrected and improved, and so much abridged, and so printed, that the price per copy shall not exceed 25 cents. The author does not calculate to make any profit to himself from the edition. And he earnestly and devoutly requests, that rich and liberal Christians, who desire to promote the spreading of the truth 'as it is in Jesus,' would subscribe largely for the purpose of *gratuitous distribution* among the poor and others, as may be useful to the cause of pure and uncorrupted Christianity.

The minimum amount of subscription is limited to one dollar, or 4 copies, the maximum is unlimited. Subscriptions to be paid in advance, as the work can be engaged much lower by payment in advance. The books will be delivered to the subscribers, or distributed as they may direct, by the author without charge.

Extracts from Letters.

[Extract from a letter from Rev. Mr Elliot of St. Louis, in answer to a letter of the Christian Layman.]

'The plan you propose for a cheap edition of 'The Christian Layman' seems to me most excellent. Your book has done, I am persuaded, much good, and has been read in this city by a large number. It is therefore very desirable, most certainly, to place it within the reach of as large a number as possible, and I shall rejoice to see the edition of which you speak. I think we here can and will do something for so good a purpose. And whatever can be done we will do cheerfully.'

[Extract from a letter from the Rev. Mr Heywood of Louisville, Kentucky, in answer to a letter of the Christian Layman.]

'I like very much your plan in regard to a cheap edition of 'The Christian Layman,' and those of our friends, to whom I have mentioned it, are much pleased. Most gladly will I do what I can towards carrying out the plan, for the appears to me eminently calculated to do good. Your book has done much good here already. Many have read it, and all who have read it seem to have received great profit as well as pleasure from its perusal. nov 20

NEW PUBLICATIONS.—Just received. 'Sketch' from a Student's Window, by S. G. Goodrich; Monaldi, by Washington Allston; Pictorial Robinson Crusoe; Pictorial Vicar of Wakefield; Tales and Souvenirs of a Residence in Europe; Glory and Shame of England; Mrs Sigourney's Poems, new edition; Stanley Thorn; Lives of British Lawyers; Lyell's Elements of Geology; do Principles of do; Heber's Poems; Milman's History of Christianity; Howitt's Book of the Seasons; Arthur Cassyl; Memoir of Madame Lafarge; Mrs Austin's German Prose Writers; Early English Church; Lay Baptism; Mrs Lee's new volume of Tales, &c. &c. &c. Just published and for sale by

WM. CROSBY & CO.
nov 20 118 Washington st.

IN PRESS—and will be published in a few days, Man a Soul; or, the Inward, and the Experimental, Evidences of Christianity. By A. B. Muzzey.

Contents.

Matter and Spirit; The Testimony of Consciousness; The Outer and the Inner man; The Scripture estimate of the Soul and the Body; The proper kind of evidence for Religion; The Faith of the Affections; The Soul the test of external evidence; The Soul recognizes a Law; God seen in, and by, the Soul; The Soul perceives its own Immortality; The Inspiration of the Almighty Universal.

WM. CROSBY & CO., Publishers,
nov 20 Washington st.

BLANKETS.—At the One Price Store, 28 Washington st., may be found Bed Blankets of a superior quality. Among which are the Silk bound Bath, of a large size. Families in want of this article are assured that they are offered at the very lowest prices.

Just received another lot stout Cassimeres suitable for Boy's wear—at 1$ per yard. nov 20

CHILDE HAROLD.—Murray's new magnificent edition of Lord Byron's Childe Harold's Pilgrimage, illustrated with 62 splendid engravings; and among others containing the portrait of the author in his Albanian costume: 1 vol royal 8vo. A few copies this day received and for sale at TICKNOR'S. nov 20

THE LIBRARY OF ANECDOTE.—Forming a fund of rational amusement and interesting information on men and manners, mind, matter and morality. For sale at TICKNOR'S, corner of Washington and School streets. nov 20

NEW MEDICAL BOOK.—Diseases of the Chest by Samuel S. Fitch, A. M., M. D.—just published and for sale at TICKNOR'S, corner of Washington and School streets. nov 20

FENELON.—Selections from the Works of Fenelon, with a memoir of his life; by Mrs Follen—just received and for sale at TICKNOR'S, corner of Washington and School streets. nov 20

MISS GOULD'S POEMS.—New Volume.—Poems by Miss H. F. Gould—this day received and for sale at TICKNOR'S, corner of Washington and School streets. nov 20

WARE ON THE CHRISTIAN CHARACTER.—On the formation of the Christian Character addressed to those who are seeking to lead a religious life, by Henry Ware Jr., D. D. 11th edition—13 mo, published by JAMES MUNROE & CO., 134 Washington street. nov 20

GREENWOOD'S SERMONS.—Sermons to Children by F. W. P. Greenwood, D. D. Minister of King's Chapel—Boston.—Published by J. MUNROE & CO., 134 Washington street. nov 20

MRS. LEE'S NEW BOOK.—Tales by the Author of the Old Painters. Monaldi by Washington Alston. Monaldi, a Tale by Washington Alston, 12mo, for sale by J. MUNROE & Co., 134 Washington street. nov 20

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The Book of the Boudoir, or the Court of Queen Victoria—The Keepsake—The Picturesque Annual—The Drawing Room Scrap Book—The Forget Me Not—The Juvenile Scrap Book—The Gift—The Token and Atlantic Souvenir—The Poets of America—Friendship's Offering—The Rose of Sharon—The Amaranth—The Dahlia—The Violet—The Rose, or affection's Gift. nov13

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POETRY.

THE CHURCHES OF OUR LAND.

BY MISS MARY ANNE BROWNE.

They lie in valleys buried deep,
They stud the barren hills;
They're mirror'd where proud rivers sweep,
And by the humbler rills;
A blessing on each holy fane,
Wherever they may stand,
With open door, for rich and poor,
The Churches of our land.

Ye boast of England's palaces,
Her cities and her towers;
Of mansions where her sons at ease
Dwell 'midst her greenwood bowers;
But a deeper sense of reverence
God's temples should command,
While knee shall bend, and prayer ascend,
In the Churches of our land.

Oh! pleasant are the pealing bells,
Heard at the Sabbath time,
Calling to prayer from hills and dells,
With their melodious chime;
And glorious is the sacred song,
Swell'd by a fervent band,
When the organ's note doth proudly float
Through the Churches of our land.

Talk not of England's wooden 'walls,'
Her better strength is here;
Here trust around the spirit falls,
Subduing doubt and fear;
Here her brave sons have gather'd power,
Nerving each heart and hand—
Most fearless prove those who best love
The Churches of our land.

They stand, the guardians of the faith
For which our fathers died;
God keep those temples still from scathe,
Our blessings and our pride!
Our energies, our deeds, our prayers,
All these should they command,
That never foe may lay them low,
The Churches of our land.

THE BIBLE.

AIR—'*Woodman, spare that tree.*'

Skeptic, spare that book,
Touch not a single leaf,
Nor on its pages look
With eye of unbelief;
'Twas my forefather's stay
In the hour of agony:
Skeptic, go thy way,
And let that old book be.

That good old book of life
For centuries has stood,
Unharmed amid the strife
When the earth was drunk with blood;
And would'st thou harm it now,
And have its truths forgot?
Skeptic, forbear thy blow,
Thy hand shall harm it not.

Its very name recalls
The happy hours of youth,
When in my grandsire's halls
I heard its tales of truth;
I've seen his white hairs flow
O'er that volume as he read,
But that was long ago,
And the good old man is dead.

My dear grandmother, too,
When I was but a boy,
I have seen her eyes of blue,
Weep o'er it tears of joy;
Their traces linger still,
And dear they are to me;
Skeptic, forego thy will,
Go, let that old book be.

MISCELLANEOUS.

(From the Buffalo Commercial Advertiser.)

About three weeks since, a pretty and interesting young woman, with two fine children, of the ages of one and three years, called at the office of our city clerk, inquiring for the Mayor. That officer was absent—but her sorrowful demeanor spoke so affectingly in her behalf, and although evidently in humble life, she seemed so intelligent and unassuming in her distress, that Mr. Lacy, the clerk, was led to ask the cause of her troubles, when she told him her brief story.

She said her husband—whose name was Evans—left their native place, Brecknock, in Wales, a year ago, to seek a new home for them in America, leaving them to follow when he should have found the desired spot, and and earned the means to enable them to make the journey. He finally settled at Oak Hill, Jackson county, in the Southern part of the State of Ohio, where he worked industriously at his trade, that of a tailor, until he had laid by eighty dollars, for the passage money of his family. This amount he enclosed to his wife, with directions as to the best route to reach her destination, which would be via Liverpool and New York. She accordingly bade adieu to her birth place, and started on her lone and distant voyage, cheered with the prospect of soon rejoining her husband in their new Western home.

On arriving at the nearest seaport on the coast, she was persuaded by the mercenary captain of a trading vessel that it would be much cheaper for her to go by way of Quebec, where he was bound, and she therefore took passage with him. It was two long months after they set sail before the tardy craft reached port, during which time her stock of provisions had been exhausted, and she was compelled to purchase from the captain, at his own rates, to supply the wants of herself and children. The extortions to which her inexperience made her an easy prey, and the increased expenses of the inconvenient route she had ignorantly taken, left her without a shilling on her arrival at Buffalo. She was still five hundred miles from her journey's end, without a friend or acquaintance, truly a helpless 'stranger in a strange land,' with her little children dependant on her for bread.

The energies of a woman's nature, so strikingly developed by necessity, did not leave her to despair. She obtained shelter for herself and children in a cellar room in the Trowbridge block, for which she had to pay five shillings a week, and succeeded in procuring a little sewing from a clothing shop, which barely sufficed to purchase their course and scanty fare. She sent a letter to her husband, informing him of her arrival and destitute situation, and patiently awaited his expected relief. Daily did she ask at the post office, for the wished for answer, and daily did she turn away, with a heavy heart, as the same cold, disappointing 'No,' responded unvaryingly to her anxious inquiry.

She wrote again and again. Weeks wore away in this cruel suspense, and the thousand fears that agitate the female breast in such a crisis, may be supposed to have her mind. The fearful apprehensions that sickness, or death, or even his possible desertion of the wife of his bosom and their little ones, might have left her to the sharp miseries which are the common lot of woman in such utter destitution, were more poignant than the pangs of hunger. At length her employer had no more work for her, and she was obliged to pledge articles of her clothing to procure necessary food. Several weeks' rent for her poor accomodations was due, which she was unable to pay, and in her extremity she thought of applying to the Mayor for advice and relief.

Mr. L. became interested in the poor woman's behalf, at the recital. He instituted the necessary inquiries as the sum needful to take her and her children to their sought for home, and drew up a subscription paper, which he placed in the hands of Mr. W—, one of her countrymen, who is a worthy mechanic residing here, and who, with prompt philanthropy, took the suffering family to his own house. Here he found, on talking over matters pertaining to their 'father land,' that his guest was born within half a mile of his old home, which he had left twenty years before—and the long chat which followed about the familiar scenes and incidents of their birth place—the family histories of the entire neighborhood far back as her earliest recollections, which had to be told—may well be imagined to have repaid the kind Welchman for his hospitality.

Mrs. Evans remained with her new found friend for three days, during which time he raised the money (12) for her passage—one of our well known and oldest merchant, Mr W——, who was a native of the same country, generously giving $5, Mr Cleveland, as overseer of the poor, adding $5, and the balance made up of smaller contributions. Her passage was accordingly engaged by her friend Mr W——, who accompanied her to the boat. While waiting its departure, she mentioned that her shawl, which had been pawned for a small sum, yet remained pledged, and she was urged by her companion to return for it, being furnished by him with the amount necessary for its redemption.

While absent on the errand, the boat 'cast off,' and on her return was under way. Lamenting this disappointment of her renewed hopes, she turned away, and—*her husband stood before her!* He had been in the city for ten days, in search of her—and boarded at the United States Hotel, just over the low and squalid apartment in which his little family were staying—he, comfortably lodged and living upon the luxuries of a well served table, while they were famishing but a few feet distant! He had started immediately on the receipt of her letter, and since his arrival here had been assiduously seeking to find her.

Happening that same day to be at the wharf, gazing with the crowd at the departing boat, his attention was excited, with that of others, to the little group who were bewailing the loss of their passage, and thus he found the objects of his search.

It was a joyful meeting—and after returning to the charitable donors the money which had been contributed, the reunited and happy family took boat the next day for their Western home.

COLONIZATION—HON. SAMUEL BENEDICT.

This man of color, now a Judge of the Superior Court of Liberia, emigrated thither in 1835, from Georgia. He has been on a visit to this, his native country, the past summer, on commercial business, and at the request of Dr. Proudfit has furnished 'in writing,' an impartial account of Liberia—with which he has been intimately acquainted for more than six years. He affirms, 'that you would insult almost any Liberian in good standing in the community, if you only mention to them that they ought to return and live in the United States;' they would spurn at the idea of returning to live in America, even if permitted to occupy some of your most splendid mansions, together with the luxuries of your finest cities.' He proceeds to verify the statements made by others of the good quality of the soil, the variety and abundance of its productions,—the republicanism of the government—the influence of the colony on the natives, giving them honest and profitable employment—teaching them the arts of civilized life, and above all, imparting to them the influences of Christianity. 'The churches in Liberia number at least two thirds of the adult population,' and 'are very flourishing.' He scouts entirely the too common impressions prevalent in this country relative to the unhealthiness of the climate—the abundance of reptiles and insects—the excessive heat of the sun—and the severity of the laws restraining those who may wish to leave the colony. Is it not evident from testimony on all hands, that though 'Colonization' cannot emancipate the oppressed slaves of our land, it is accomplishing much, and will accomplish more, for Africa, and free people of color?—*Boston Recorder.*

A TALE FROM REAL LIFE.

About four months since, I was accosted by a weather-beaten tar, whose appearance showed that he had weathered many a storm, but whose blackened eye, and trembling limbs, proved that the perils on land had been more disastrous than the dangers of the deep. He had for years whilst on shore been the victim of rum-selling landlords, and the prey of those harpies that infest their sinks of iniquity. He approached with a dejected look, and spoke as follows:—

'I hope you will excuse me, sir, but I am in a very bad state as you perceive. I have suffered dreadfully for a long time from drinking, and although I don't care much about it myself, I can't help it, when I am where it is, and my shipmates are urging me to drink.'

'You had better make up your mind to leave off at once,' I said.

'That is what I want to do, sir; and if you will put my name on the Temperance Book, I would thank you.'

'I will gladly do it,' said I; 'and if you will come up to-night, I will go with you to the Temperance Meeting.'

'I will, sir—I will.'

A little before the time named, he presented himself, with his nerves somewhat steadier, but still a pitiable looking object of intemperance. 'Well,' said I, 'you are true to your time;' and off to the meeting we went—and as soon as the invitation to sign the pledge was given, up he stepped, and down went his name.

After the meeting, I gave him a caution to stand fast, and we parted. The next morning, my new convert made his appearance, and with a sorrowful look, said, 'I can't stop where I am, sir: if I do, I shall break my pledge. My landlord and shipmates are trying all they can to get me to drink. I can't stand it, sir.—I can't stand it.'

'Well,' said I, 'you must leave. How long have you been in the house—what is the amount of your bill?' He replied—

'I have only been there for two or three days, but my bill for grog is rather heavy.'

I paid the amount of his bill, which was nearly nine dollars, and had his dunnage taken to the Sailor's Home, where he stopped about a week, kept his pledge, got thoroughly sober, and obtained a voyage up the Straits, and for once in his life, rendered himself on board, a sober seaman, in possession of his senses, and knowing what port he was bound for.

Three months slipped round, and brought back my honest tar. He met me with a look of gratitude, and gave me such a grip, that made my fingers fairly ache.

'Well,' said I, 'have you kept your pledge?'

'Oh yes, sir, and mean to keep it.'

He returned to the Sailor's Home—was paid off—rigged himself out in a new suit of clothes—paid the little debt he owed, and in a few days was shipped again.

As he was going on board, I saw him.

'Look here, sir,' said he shaking in his hand seven or eight dollars in silver. 'I have been sailing out of this port, FIFTEEN YEARS; and, for the first time, I am going to sea, with all I want, and money in my pocket! If I had been where rum was, I should not have had a cent, or bit of tobacco. Good bye, sir—good bye. God bless you. There is nothing like temperance after all.'—*Sailor's Magazine.*

INTEMPERANCE.

No pen has yet portrayed; nor human imagination conceived one half the evils of this giant vice. It furnishes the loathsome jail and the mad house with inmates; supplies the gibbet with victims; lays the axe at the root of all social happiness; fills the world with beggary; and consigns thousands to wretchedness and despair; each of whom in some bright or humble sphere might have enjoyed such innocent delights as would make this earth a type of paradise. It has invaded the family circle, lavished beauty and innocence, paralyzed the strength of manhood, and sent youth tottering like old age to an early grave. It has stained the judicial ermine, violated the sanctity of the pulpit, and stilled the tongue of eloquence. In its ferocity, the fiend respects neither age, rank, or sex. The crowned head is not too high to be dragged by it into the gulf of despair, nor the beggar too low to be hurled into the vortex of woe. The great, the talented, and the learned, as well as the humble, the degraded and the ignorant, have fallen beneath the withering touch of this destroying Moloch. Ardent spirits are the greatest scourge ever inflicted on the world. They have nothing, not even the shadow of a virtue to redeem them from universal and everlasting execration.

'In a single year,' says an eloquent writer, 'could all the effects of this vice be collected into one group it would present to the eye an army of three hundred thousand drunkards—not made up of the old, the feeble and decrepid, but of the middle aged, the stout and the hearty, enlisted from all professions, the shop, the counter, the bar, the bench and the *pulpit*—seventy five thousand criminals, and two hundred thousand paupers; and in the group would be seen thirty thousand of our countrymen annually dragged to the grave! With such an army Bonaparte might have overrun all Europe, and decked his brow with the garland of universal triumph!'

Where, then, is the individual so deaf to the calls of humanity, that he will not rejoice to contribute the utmost energies of a zealous christian benevolence to stay the course of the horrid demon of Drunkenness? What temperate man will object to put his name on the pledge, if there is the faintest prospect that his influence may confirm one wavering purpose to sobriety?—Who will prate at this late hour, about the abuses in the use of Alcohol, or affect to wonder how it can be his duty to suffer a painful aridity, because his neighbors choose to swamp themselves with manifold abominations? Why, the very thing itself is the abuse. Every gallon of spirits brought among us is just four quarts too much; and no point was ever more completely demonstrated than that drunkenness can be perpetuated only by sober men.—*Watervillonian.*

EPISCOPACY IN VERMONT.

The paragraph which follows is copied from the Episcopal Recorder:

'We see from an address of the Bishop of this diocese, to his clergy, at their late Annual Convention on the 15th and 16th September, that the affairs of the Church in Vermont appear to be in a depressed state. The whole number of confirmations during the conventional year as reported by the Bishops, amount only to sixty, although there are within the bounds of that diocese thirty-six organized congregations. The Bishop reports, during the last year, three ordinations, the Rev. Josiah Perry, and the Rev. Ezekiel H. Sayles, to the order of Priesthood, and Mr. Thomas P. Tyler to the holy order of Deacons. Of the parishes which the Bishop has visited during the year, eight are reported as vacant and one or two of them 'so reduced as to be almost the shadow of a name,—four clergymen have left the diocese within the same period. There are only three candidates for orders in the diocese. Bishop Hopkins having recited these facts calls the attention of his clergy and laity to some very profitable reflections. He first, however, refers to his own trials. In a vain effort to effect for the diocese, what he thought the interests of the Church required, his own fortunes had been wrecked, his plans rendered abortive, and his hopes crushed. He, however, had learned by it a lesson of patient submission. He thought there was much in the ecclesiastical condition of the diocese which demanded penitence and prayer, and little to justify the tone of gratulation. The failure of his own efforts, and the ruin of his pecuniary prosperity in the attempt to establish a Diocesan Seminary and Theological school, had made no change in his conviction of the importance of that measure to the advancement of the Church,—that without these institutions the diocese would not and could not prosper.

AMERICAN EDUCATION SOCIETY.

The Quarterly Meeting of the Directors was held at the Rooms, on the 13th of October, 1841. The applications from beneficiaries for the usual appropriations for the quarter were regularly before the Board, together with applications from twenty-one young men to be received to the patronage of the Society. It is our painful duty here to state that, for the first time since the Society went into operation, the Directors have been constrained to withhold from the beneficiaries looking to this Society for assistance, a quarterly appropriation. This has now been done. At an adjourned meeting of the Board of Directors, held at the Rooms of the Society, on the 29th of September, for the special purpose of considering the question whether it would be practicable for the Board to continue its regular disbursements through the year, after prayerful and anxious deliberation, the following vote was passed.

'*Voted*, That, in the present state of the funds of the Society, the Board will be unable to make any appropriation to beneficiaries for the quarter next ensuing.'

An exceeding reluctance on the part of the Directors to come to any such measure of curtailment has hitherto induced them to continue from year to year making the quarterly appropriations regularly; although it was found impossible to do this without annually incurring a considerable amount of debt. In this way the aggregate of the debt has been increasing, until the Board, having been so long disappointed in their hopes of relief, are brought to feel that it would be both hazardous and unjustifiable for them to permit the Society to become any more deeply involved. It was clearly ascertained at the time of the meeting of the Directors, on the 29th of September, that such a result could not be avoided in the issues of the present year, unless one quarterly appropriation were entirely withheld.

CHINA.

The subjoined statements we find in Bicknell's Philadelphian Reporter:

'China is an empire of Asia, the most populous and ancient in the world, being 1390 miles long, and 1030 wide. Population from 300,000,000 to 360,000,000. The capital is Pekin, with 1,100,000 inhabitants, Nankin, 1,000,000, and Canton, 1,100,000. China produces tea, 50,000,000 pounds of which are annually exported from Canton, the only place which foreigners are allowed to visit. Silk, cotton, rice, gold, silver, and all necessaries of life are found in China. The arts and manufactures in many branches are in high perfection, but stationary, as improvements are now prohibited. The government is a despotic monarchy. Revenue $200,000,000; army, 800,000 men. The religion is similar to Budhism, the chief god being Foh. The Chinese inculcate the morals of Confucius, their great philosopher, who was born 550 B. C. The great wall and canal of China, are among the mightiest works ever achieved by man. The foreign commerce of China amounts to $35,000,000 or 40,000,000 annually, the whole of which is transacted with appointed agents, called 'Hong merchants,'—Foreigners are allowed to live at certain stations or 'factories' below Canton. The chief trade is with England. The first American ship reached China in 1781; now the annual average of United States ships visiting Canton is 32. The revenue derived from foreign commerce by the emperor, varies from $1,000,000 to 6,000,000. According to Mr Dunn, opium smuggled into China, to the injury of the people, amounted to $20,000,000 annually for several years past, much of which was paid for in specie, which found its way to London. The Chinese language has nearly 40,000 characters or letters. The Chinese are famous for agriculture, and once every year the emperor ploughs a piece of ground himself in the presence of his people.'

CHINESE WAR.

The London Herald uses the following language in relation to the unjust war which Great Britain is now waging against the Chinese:

'A most immoral and hypocritical fallacy prevails as to this war. We constantly hear even well informed and serious people justifying or excusing its disgraceful origin, by reference to its probable good results in introducing western civilization and Christianity among 300,000,000 of semi-barbarous people.

Now on such a plea Nicholas of Russia is justified in his ruthless and fiendish attack on the nationality and independence of Circassia. Such an excuse would palliate any public crime; and on the principle which it involves, picking pockets may be deemed a moral act, because it is probable that the punishment consequent on conviction may lead to the reformation of the criminal.

Any palliation of this war is idle; the legislature gave to the India Company a monopoly in opium, which was cultivated for the Chinese market, with a knowledge of its demoralizing and destructive effects on that people; and the present war is to defend British interests from the consequence of the illegal introduction of the poisonous drug into China. In its origin the war is wholly indefensible, though in the progress of the events which immediately led to hostilities, most undoubtedly the Chinese did grossly insult the honor of the British crown.'

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE. FOR SALE. The Subscriber, wishing a change of employment, offers for sale this establishment, consisting of a boarding house with school-rooms adjacent, and about 6 1 2 acres of land in a high state of cultivation. The main building is 50 feet by 40, three stories high, with piazza and gallery on three sides, and is one of the most elegant edifices in this part of the State. For particulars apply to Wm. Pomroy Esq. of Cambridge or to the subscriber on the premises.
PHINEAS ALLEN.
☞ If not wanted for a school it is the best site for a public house in the town. The school will be continued till a sale is effected.
Northfield, Mass., Oct. 1841. 4w oct 9

NEW BOOKS.—Col. Trumbull's new book; Autobiography, Reminiscences, and Letters of John Trumbull, from 1756 to 1841. Fragments from German prose writers, translated by Sarah Austin, with biographical sketches of the authors. The Two Defaulters: or, a Picture of the Times, by Mrs. Griffith, author of 'Discoveries in Light and Vision,' &c. &c. Also just received new supplies of Ure's Dictionary of Arts, Manufactures and Mines, and Lockhart's Spanish Ballads, beautifully illustrated. For sale at TIKNOR'S, corner of Washington and School street. o30

ADAMS' SLAVERY IN INDIA.—The law and custom of Slavery in British India, in a series of letters to Thomas Fowell Buxton, Esq. by William Adams, 1 vol—for sale by LITTLE & BROWN, o16 112 Washington st

THE SEAMAN'S FRIEND; containing a treatise on practical seamanship, with plates; a dictionary of Sea Terms; customs and usages of the Merchant-service; laws relating to the practical duties of Master and Mariners, by R. H. Dana, Jr., Author of 'Two Years before the Mast.' 1 vol. This day published by LITTLE & BROWN, 112, Washington st. oct 16

NEW BOOK, by Washington Allston—Monaldi; a tale, 1vol—this day published by n6 LITTLE & BROWN, 112 Washington st

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Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE, nor above TEN years of age. By adopting this rule, she hopes those entrusted to her charge will continue with her, till they shall have completed their education. And, as her Mother purposes to superintend the domestic department, parents and guardians may rest assured that the children will have a comfortable home. The academical year will commence on the 6th of September, to consist of 42 weeks, divided into four quarters, two of 10 and two of 11 weeks each. There will be only two vacations in the year, 4 weeks in the winter, and 6 in the summer. A quarter's notice will be expected, previous to the removal of a scholar, whether DAY or BOARDER, and a quarter to be paid always in advance. If desired, the children may continue in the family during vacations, their parents, or guardians allowing a reasonable compensation.

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Algebra—Davies's, Bourdon's Algebra; Day's do; Colburn's, Bailey's, and Smith's.

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Astronomy—Burritt's Geography of the Heavens; Wilbur's, Blake's. Physiology—Combe's, Coates, Comstock's.

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